



S I R
Walter Raleigh,
T O
His Sonne.

C H A P. I.

*Vertuous persons to bee made
choyce of for friends.*



Here is no-
thing more be-
comming any
wise man, then to make
B choyce

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choyce of friends; for
by them thou shalt be
judged what thou art:
let them therefore bee
wise and vertuous, and
none of those that fol-
low thee for gaine; but
make election rather of
thy betters than thy in-
feriours, shunning al-
wayes such as are poore
and needy, for if thou
givest twenty gifts, and
refuse to doe the like
but once, all that thou
hast done will be lost,
and such men will be-
come

come thy mortall Enemies : Take also especiall care, that thou never trust any Friend, or Servant with any matter that may endanger thy estate; for so shalt thou make thy selfe a bond-slave to him that thou trustest, and leave thy selfe always to his mercy: And be sure of this, thou shalt never find a friend in thy young yeeres, whose conditions, and qualities will please thee after thou

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comest to more discretion and judgement; and then all thou givest is lost, and all wherein thou shalt trust such an one, will be discovered. Such therefore, as are thy inferiours will follow thee, but to cate thee out, and when thou leavest to feed them, they will hate thee; and such kinde of men, if thou preserve thy estate, will alwayes bee had: And if thy Friends bee of better qualitie than thy

thy selfe, thou maist be
sure of two things: the
first, that they will bee
more carefull to keepe
thy counsell, because
they have more to lose
than thou hast: The se-
cond, they will esteeme
thee for thy selfe, & not
for that which thou do-
est possesse; but if thou
be subject to any great
vanitie, or ill (from
Which I hope God
will blesse thee) then
therein trust no man:
for every mans folly

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ought to bee his greatest secret. And although I perswade thee to associate thy selfe with thy betters, or at least with thy Peers, yet remember alwayes that thou venter not thy estate with any of those great ones, that shall attempt unlawfull things, for such men labour for themselves, and not for thee; thou shalt be sure to part with them in the danger, but not in the honour; and to venter

ter a sure estate in present, in hope of a better in future, is meere madnesse : And great men forget such as have done them service, when they have obtained what they would, and will rather hate thee for saying, thou hast beene a meane of their advancement, then acknowledge it : I could give thee a thousand examples, and I my selfe know it, and have tasted it, in all the course of

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my life; when thou shalt read and observe the stories of all nations, thou shalt finde innumerable examples of the like: Let thy love therefore be to the best, so long as they doe well; but take heede that thou love God, thy Countrey, thy Prince, & thine owne estate before all others: For the fancies of men change, and hee that loves to day, hateth to morrow; but let Reason bee thy Schoole-

Schoole-mistress, which
shall ever guide thee a-
right.

C H A P. II.

*Great care to bee had in
the choosing of a Wife.*

TH E next and
greatest care,
ought to bee
in choice of a Wife,
and the onely danger
therein is Beauty, by
which all men in all
Ages,

Ages, wise and foolish,
have beene betrayed.
And though I know it
vaine to use Reasons, or
Arguments to dissuade
thee from being capti-
vated therewith, there
being few or none that
ever resisted that witch-
erie? yet I cannot omit
to warne thee, as of o-
ther things, which may
bee thy ruine and de-
struction. For the pre-
sent time, it is true, that
every man preferres his
fantasie in that appetite
be-

before all other worldly desires, leaving the care of Honour, credit, and safety in respect therof? But remember, that though these affections doe not last, yet the bond of Marriage dureth to the end of thy life? and therefore better to bee borne withall in a Mistris, then in a wife, for when thy humour shal change, thou art yet free to chuse againe (if thou give thy selfe that vaine liberty)

Remem.

Remember, secondly,
that if thou marry for
Beauty, thou bindest
thy selfe for all thy life,
for that which per-
chance will neither last
nor please thee one
yeere, and when thou
hast it, it will bee vnto
thee of no ptice at all,
for the desire dyeth
when it is attained,
and affection perisheth,
when it is satisfied. Re-
member when thou
wert a sucking Child,
that then thou diddest
love

love thy Nurse, and
that thou wert fond of
her; after a while thou
diddest love thy dry
Nurse, and didst forget
the other, after that
thou didst also despise
her, so will it bee with
thee in thy liking in el-
der yeeres; and there-
fore, though thou canst
not forbear to love, yet
forbear to linke, and
after a while thou shalt
finde an alteration in
thy selfe, and see ano-
ther farre more pleasing
then

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then the first, second,
or third love: yet I wish
thee above all the rest,
have care thou doest not
marry an vncomely wo-
man for any respect: for
comelines in Children
is riches, if nothing else
bee left them. And if
thou have care of thy
races of horses, and o-
ther beasts, value the
shape and comelineesse
of thy Children before
alliances or riches: have
care therefore of both
together: for if thou
have

have a faire Wife and a
poore one, if thine owne
estate bee not great, as-
sure thy selfe that Love
abideth not with want:
for she is thy compani-
on of plenty and honor,
for I never yet knew
a poore Woman excee-
ding faire, that was not
made dishonest by one
or other in the end:
This *Bersheba* taught
her Son *Solomon*: Fa-
vour is deceitfull, Beau-
ty is vanity: she sayth
further, that a wise wo-
man

man overseeth the waies
of her household, and
eateth not the bread of
idleneffe. Have there-
fore evermore care, that
thou be beloved of thy
wife, rather then thy
selfe belotted on her?
and thou shalt judge
of her love by these two
observations: first, if
thou perceive she have
care of thy estate, and
exercise her-selfe there-
in? the other, if she
study to please thee, and
be sweet unto thee in
con-

conversation without
thy instruction, for love
needs no teaching nor
precept. On the other-
side, bee not sowre nor
sterne to thy wife, for
cruelty ingendreth no
other thing than ha-
tred: Let her have equall
part of thy estate whilst
thou livest, if thou finde
her sparing and honest:
but what thou givest
after thy death, remem-
ber that thou givest it
to a stranger, and most
times to an enemy, for
C hee

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hee that shall marry thy
Wife will despise thee,
thy memory, and thine,
and shall possesse the
quiet of thy labours:
the fruit which thou
hast planted, enjoy thy
love, and spend with joy
and ease what thou hast
spared, and gotten with
care and travell: Yet al-
wayes remember, that
thou leave not thy Wife
to be a shame vnto thee
after thou art dead, but
that she may live accor-
ding to thy estate, espe-
cially,

cially, if thou hast few children, and them provided for. But howsoever it bee, leave thy Wife no more than of necessitie thou must, but onely during her widdowhood; for if she love againe, let her not enjoy her second love in the same Bed wherein shee loved thee, nor flie to future pleasures with those feathers which death hath pulled from thy wings, but leave thy estate to thy house

and Children in which thou livest upon earth, whilst it lasteth. To conclude, Wives were ordained to continue the generations of men, not to transfer them, & deminish them either in continuance, or ability: and therefore thy house & estate, which liveth in thy Sonne, and not in thy Wife, is to be preferred: Let thy time of marriage be in thy yong and strong yeeres; for beleeve it, ever the yong Wife

Wife betrayeth the old
Husband, and shee that
had thee not in thy
flower, will despise thee
in thy fall, and thou
shalt bee unto her, but a
captivity and sorrow.
Thy best time will be
towards thirty, for as
the younger times are
unfit, either to chuse or
to governe a Wife and
family; so if thou stay
long, thou shalt hardly
see the education of thy
Children, which being
left to strangers, are in

C 3 effect

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effect lost, and better
were it to bee unborne,
then ill bred; for there-
by thy posteritie shall
either perish, or remain
a shame to thy name,
and familie. Further-
more, if it bee late ere
thou take a Wife, thou
shalt spend the prime
and summer of thy life
with Harlots, destroy
thy health, impoverish
thy estate, and endan-
ger thy life; and be sure
of this, that how many
Mistresses soever thou
hast

hast, so many enemies
thou shalt purchase to
thy selfe, for there never
was any such affection
which ended not in ha-
tred or disdaine. Re-
member the saying of
Solomon, There is a way
which seemeth right to
a man, but the issues
thereof are the wages of
death; for howsoever a
lewd woman please thee
for a time, thou wilt
hate her in the end, and
shee will study to de-
stroy thee. If thou canst

C 4

not

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not abstaine from them
in thy vaine and unbri-
deled times, yet remem-
ber that thou sowest on
the sands, and doest
mingle thy vitall blood
with corruption, and
purchasest diseases, re-
pentance, and hatred
onely. Bestow therefore
thy youth so, that thou
mayest have comfort to
remember it when it
it hath forsaken thee,
and not sigh and grieve
at the account thereof,
whilst thou art young
thou

thou wilt thinke it will
never have an end ; but
behold the longest day
hath his Evening, and
that thou shalt enjoy it
but once, that it never
turne againe, use it
therefore as the Spring-
time, which soone de-
parteth, and wherein
thou oughtest to plant,
and sow all provisions
for a long and happy
life.

CH A P.

CHAP. III.

wisest men have beene abused by flatterers.

TAke care thou be not made a foole by flatterers, for even the wisest men are abused by these. Know therefore, that flatterers are the worst kind of Traytors; for they will strengthen thy imperfections, & encourage

courage thee in all evils,
correct thee in nothing;
but so shaddow and
paint all thy vices and
follies, as thou shalt
never by their will, dis-
cerne evill from good,
or vice from vertue. And
because all men are apt
to flatter themselves,
to entertaine the addi-
tions of other mens
praises, is most perilous.
Doe not therefore praise
thy selfe, except thou
wilt be counted a vaine-
glorious foole; neither
take

take delight in the praises of other men, except thou deserve it, and receive it from such as are worthy and honest, and will withall warne thee of thy faults; for flatterers have never any vertue, they are ever base, creeping, cowardly persons. A flatterer is said to bee a beast that biteth smiling, it is said by *Esay*, in this manner, My people, they that praise thee seduce thee, and disorder the pathes of
of

of thy feet : and *David* desired God to cut out the tongue of a flatterer. But it is hard to know them from friends , so are they obsequious & full of protestations; for as a wolfe resembles a dogge , so doth a flatterer a friend. A flatterer is compared to an Ape, who because she cannot defend the house like a dogge , labour as an Oxe, or beare burdens as a horse, doth therefore , yet play trickes,

trickes, and provoke laughter: Thou mayest be sure that he that will in private tell thee thy faults, is thy friend, for hee adventures thy mislike, and doth hazard thy hatred; for there are few men that can endure it, every man for the most part delighting in selfe-praise, which is one of the most universall follies which bewitcheth man-kind.

C H A P.

CHAP. IIII.

*Private quarrells to bee
avoyded.*

BE E carefull to a-
voyd publike dis-
putations at feaſt
or at Tables, amongſt
cholerick or quarrellſom
perſons; and eſchew e-
vermore to bee acquain-
ted or familiar with
Ruſſians, for thou ſhalt
bee in as much danger
in

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in contending with a
brawler in a private
quarrell, as in a battell
wherein thou mayst get
honor to thy selfe and
safety to thy Prince &
Country; but if thou
be once engaged, carry
thy selfe bravely, that
they may feare the af-
ter. To shun therefore
private . fight, be well
advised in thy words
and thy behaviour, for
honor and shame is in
the talke, & the tongue
of a man causeth him to
fall

fall. Iest not openly at
those that are simple,
but remember how
much thou art bound to
GOD who hath made
the wiser. Defame not
any woman publikely,
though thou know her
to be evill; for those
that are faulty cannot
endure to bee taxed, but
will seeke to be avenged
of thee, and those that
are not guilty cannot
endure vnjust reproach.
And as there is nothing
more shamefull and
D dishonest,

dishonest, then to doe wrong, so truth it selfe cutteth his Throat that carrieth her publikly in every place. Remember the devine saying, He that keepeth his mouth keepeth his life. Doe therefore right to all Men, where it may profit them, and thou shalt thereby get much love, and forbear to speake evill things of Men, though it bee true (if thou bee not constrained) and thereby thou shalt

shalt avoyd malice and
revenge. Doe not ac-
cuse any man of any
crime, if it bee not to
save thy selfe, thy Prince
or Countrey; for there
is nothing more disho-
nourable (next to trea-
son it selfe) then to bee
an accuser. Notwith-
standing I would not
have thee for any re-
spect loose thy reputa-
tion, or endure publike
disgrace, for better it
were not to live, then to
live a coward, if the of-

D 2

fence

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fence proceed not from thy selfe ; if it doe , it shall bee better to compound it upon good termes , then to hazard thy selfe ; for if thou overcome , thou art under the cruelty of the Law , if thou bee overcome , thou art dead or dishonoured . If thou therefore contend , or discourse in argument , let it bee with wise and sober men , of whom thou mayest learne by reasoning , and not with ignorant

norant persons, for thou shalt thereby instruct those that will not thanke thee, and utter what they have learned from thee, for their owne. But if thou know more then other men, utter it when it may doe thee honour, and not in assemblies of ignorant and common persons. Speaking much also is a signe of vanitie; for hee that is lavish in words, is a niggard in deeds, And as

Solomon saith, The mouth of a Wise man is in his heart, the heart of a Foole is in his mouth, because what he knoweth or thinketh, he uttereth : And by thy words and discourses, men will judge thee. For as *Socrates* saith, Such as thy words are, such will thy affections be esteemed ; and such will thy deeds as thy affections, and such thy life as thy deeds : therefore bee advised what thou

thou dost 'discourse of,
what thou maintainest,
whether touching Religion,
State, or vanitie;
for if thou erre in the
first, thou shalt be accounted
profane; if in the second
dangerous, in the third
undiscreet, and foolish :
Hee that cannot refraine
from much speaking is like a
City without walls, and
lesse pains in the world
a man cannot take then
to hold his tongue;
therefore if thou obser-

vest this rule in all assemblies, thou shalt seldom erre; reſtraine thy choller, hearken much, and ſpeake little; for the tongue is the inſtrument of the greateſt good, and greateſt evill that is done in the world. According to *Salomon*, Life and death, are in the power of the tongue: And as *Euripides* truly affirmeth, Every unbridled tongue in the end ſhall find it ſelfe unfortunate, for in
all

all that ever I observed
in the course of worldly
things, I ever found that
mens fortunes are oft-
ner made by their tongs
than by their vertues,
and more mens fortunes
overthrowne thereby al-
so, than by their vices.
And to conclude, all
quarrells, mischiefe, ha-
tred and destruction, a-
riseth from unadvised
speech, and in much
speech, there are many
errours, out of which
thy enemies shall ever
take

take the most dangerous advantage. And as thou shalt be happy if thou thy selfe observe these things, so shall it be most profitable for thee to avoid their Companies that erre in that kind, and not to harken to tale-bearers, to inquisitive persons, and such as busie themselves with other mens estates, that creepe into houses as spyes to learne newes, which concerne them not; for
assure

assure thy selfe such persons are most base and unworthy, and I never knew any of them prosper or respected among worthy or wise men. Take heed also that thou bee not found a lyar, for a lying spirit is hatefull both to God and man. A lyar is commonly a Coward, for hee dares not avow trueth; a lyar is trusted of no man, hee can have no credit either in publicke nor private; and if
there

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there were no more arguments then this, know that our Lord in Saint *Iohn* saith, That it is a vice proper to Satan, lying being opposite to the nature of GOD, which consisteth in trueth; and the gaine of lying is nothiug else but not to bee trusted of any, nor to bee beleeved when wee say the trueth. It is said in the *Proverbes*, that G O D hateth false lippes, and hee that speaketh lies shall

shall perish. Thus thou mayest see and find in all the Bookes of God, how odious and contrary to God a lyar is; and for the world, beleeeve it, that it never did any Man good (except in the extremity of saving life) for a lyar is of a base, unworthy, and cowardly spirit.

C H A P.

CHAP. V.

Three Rules to bee observed for the preservation of mans estate.

AMongst all other things of the world, take care of thy Estate, which thou shalt ever preserve if thou observe three things: First, that thou know what thou hast, what every thing is worth

worth that thou hast,
and to see that thou art
not wasted by thy Ser-
vants and Officers: The
second is, that thou
never spend any thing
before thou have it, for
borrowing is the canker
and death of every Mans
estate: The third is, that
thou suffer not thy selfe
to bee wounded for
other mens faults, and
scourged for other mens
offences; which is, to be
surety for another, for
thereby millions of men
have

have been beggered and destroyed, paying the reckoning of other mens ryot, and the charge of other mens folly and prodigality: if thou smart, smart for thine owne sins, and above all things be not made an Assc to carry the burdens of other men: If thy freind desire thee to bee his suerty, give him a part of what thou hast to spare, if hee presse thee farther, hee is not thy freind
at

at all, for friendshipp
rather chooseth harme
to it selfe then offe-
reth it : If thou bee
bound for a stranger,
thou art a foole; If
for a merchant, thou
puttest thy estate to
learne to swimme; If
for a Church-man, hee
hath no inheritance;
If for a Lawyer, hee
will find an evasion by
a fillable, or word, to
abuse the; If for a
poore man, thou must
pay it thy selfe; If for

E a rich

a rich man, it needs not : Therefore from Suretiship, as from a Man-slayer, or enchanter, blesse thy selfe; for the best profit, and returne will bee this, that if thou force him for whom thou art bound to pay it himselfe, hee will become thy enemy, if thou use to pay it thy selfe, thou wilt be a begger; and beleeve thy Father in this, and print it in thy thought, that
what

what vertue soever
thou hast, bee it ne-
ver so manifold, if
thou be poore withall,
thou, and thy quali-
ties shall bee despi-
sed: Besides, Poverty
is oft times sent as a
curse of G O D, it is a
shame amongst men,
an imprisonment of
the mind, a vexation
of every worthy spiri t;
thou shalt neither
helpe thy selfe, nor o-
thers, thou shalt
drowne in thee all thy

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vertues, having no
meanes to shew them,
thou shalt bee a bur-
then, and an Eye-sore
to thy friends, every
man will feare thy
Company, thou shalt
be driven basely to
begge, and depend
on others, to flatter
unworthy men, to
make dishonest shifts,
and to conclude, po-
verty provokes a man
to doe infamous and
detested deeds: Let
no vanitie therefore, or
per-

perswasion draw thee
to that worst of world-
ly miseries. If thou
bee rich, it will give
thee pleasure in health
comfort in sicknesse,
keepe thy mind and
body free, save thee
from many perils, re-
lieve thee in thy elder
yeres, relieve the poore,
& thy honest Friends,
and give means to thy
posteritie to live and
defend themselves, and
thine own fame, where
it is said in the *Pro-*

E 3 *verbes,*

verbs, That hee shall
bee sore vexed that is
surety for a stranger,
and hee that hateth
suretiship is sure; it is
further said, the poore
is hated even of his
owne neighbour, but
the rich have many
friends. Lend not to
him that is mightier
then thy selfe, for if
thou lendest him,
count it but lost; bee
not surety above thy
power, for if thou bee
surety, think to pay it.

CHAP. VI.

*what sort of Servants
are fittest to bee en-
tertained.*

L Et thy servants
bee such as thou
mayest cōmand,
and entertaine none a-
bout thee but yeo-
men, to whom thou
givest wages; those
that will serve the
without thy hire will
cost

cost thee treble as much as they that know their fare : If thou trust any Servant with thy purse, be sure thou take his account ere thou sleepe, for if thou put it off, thou wilt then afterwards for tediousnesse neglect it, I my selfe have lost thereby more than I am worth. And whatsoever thy servant gaineth thereby, hee will never thanke thee, but laugh thy simplicity

city to scorne ; and besides, it is the way to make thy servants theeves, which else would bee honest.

CHAP. VII.

Brave ragges weare soonest out of fashion.

EXceede not in the humor of ragges and Bravery, for these will soone weare out of fashion,

fashion, but Money
in thy purse will ever
be in fashion, and no
man is esteemed for
gay Garments, but
by Fooles and wo-
men.

C H A P.

CHAP. VIII.

*Riches not to bee sought
by evill meanes.*

ON the other
side, take heed
that thou seek
not riches basely, nor
attaine them by evill
meanes, destroy noman
for his wealth, nor take
any thing from the
poore, for the cry and
complaint thereof will
pierce

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pierce the Heavens.
And it is most detest-
able before GOD, and
most dishonourable
before worthy men, to
wrest any thing from
the needy and labour-
ing Soule : GOD
will never prosper thee
in ought, if thou of-
fend therein : But use
thy poore neighbours
and Tennants well;
pine not them and
their children, to adde
superfluitie and need-
lesse expences to thy
selfe :

selfe : Hee that hath pittie on another mans sorrowes, shall be free from it himselfe; and he that delighteth in, and scorneth the misery of another, shall one time or other fall into it himselfe. Remember this precept, hee that hath mercy on the poore, lendeth unto the Lord, and the Lord will recompence him what hee hath given. I doe not understand those for poore, which
are

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are vagabonds, and
beggars, but those that
labour to live, such
as are old, and can-
not travell, such poore
Widdowes and Fa-
therlesse Children as
are ordered to bee re-
lieved, and the poore
Tennants that travell
to pay their Rents, and
are driven to poverty
by mischance, and
not by ryot, or care-
lesse expences; on
such have thou com-
passion, and God will
blesse

blesse thee for it.
Make not the hungry
Soule sorrowfull, de-
ferre not the guilt of
the needy, for if hee
curse the in the bitter
nesse of his soule, his
prayer shall bee heard
of him that made
him.

C H A P.

CHAP. IX.

*What inconveniences
happen to such as
delight in
Wine.*

TAke especial
care that thou
delight not in
Wine, for there never
was any man that
came to honour or pre-
ferment, that loved
it; for it transformeth
a man

a man into a Beast,
decayeth health, poi-
soneth the breath, de-
stroyeth naturall heat,
brings a mans stomack
to an artificiall heat,
deformeth the face,
rotteth the teeth,
and to conclude, ma-
keth a man contemp-
tible, soone old, and
despised of all wise
and worthy men;
hated in thy servants,
in thy selfe and Com-
panions; for it is a
bewitching and in-
F festi-

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fectious vice. And remember my words that it were better for a man to be subject to any vice than to it, for all other vanities and finnes are recovered, but a Drunkard will never shake off the delight of beastlines, for the longer it possesseth a man, the more hee will delight in it; and the elder he groweth the more hee shall be subject
to

to it; for it dulleth
the Spirits, and
destroyeth the Body,
as Ivy doth the old
Tree; or as the
worme that ingend-
reth in the kernell
of the Nut. Take
heed therefore that
such a curelesse Can-
kar possesse not thy
youth, nor such a
beastly infection thy
old age, for then
shall all thy life be
but as the life of
a beast, and after
F 2 thy

thy death thou shalt
onely leave a shame-
full infamy' to thy
posterity, who shall
study to forgett that
such a one was their
Father. *Anacharsis*
saith, The first draught
serveth for health,
the second for plea-
sure, the third for
shame, the fourth
for madnesse; but
in youth there is not
so much as one
draught permitted,
for it putteth fire
to

to fire, and wasteth
the naturall beate
and seed of gene-
ration. And there-
fore except thou
desire to hasten thine
end, take this for a
generall rule, that
thou never adde an
artificiall beate to thy
body by wine or spice,
untill thou find that
time hath decayed thy
naturall heat, and the
sooner thou beginnest
to helpe nature, the
sooner she will forsake

F 3

thee,

thee, and trust altogether to Art, who have misfortune, saith *Solomon*, who have sorrow and griefe, who have trouble without fighting, stripes without cause, and faintnesse of the eyes, even they that sit at Wine, and straine themselves to emptie Cuppes: *Pliny* saith, Wine maketh the hand quivering, the eyes watery, the night unquiet, lewd dreames, a stinking

king breath in the morning, and an utter forgetfulnesse of all things. Whosoever loveth Wine, shall not be trusted of any man, for hee cannot keepe a secret: Wine maketh a man not onely a beast, but a mad man, and if thou love it, thy own Wife, thy Children, and thy friends will despise thee: In drinke men care not what they say, what offence they

F 4 give

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give, they forget com-
lineffe, commit dis-
orders; and to con-
clude, offend all vertu-
ows and honest Com-
pany, and God most
of all; to whom wee
daily pray for health,
and a life free from
paine, and yet by
Drunkennesse, and
gluttony (which is the
drunkennesse of fee-
ding) wee draw on,
saith *Hesiod*, a swift,
hastie, untimely, cru-
ell, and infamous old
age.

age. And Saint
AVSTEN describeth
drunkenneſſe in this
manner. *Ebrietas eſt*
blandus Dæmon, dulce
venenum, ſuave pec-
tum; quam, qui habet,
ſeipſum non habet;
quam, qui facit, pec-
catum non facit, ſed ipſi
eſt peccatum.

Drunkenneſſe is a
flattering Devill, a
ſweet poyſon, a plea-
ſant ſinne; which who-
ſoever hath, hath not
himſelfe, which who-
ſoever

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soever doth commit,
doth not commit sin,
but hee himselfe who-
ly is sinne.

*Innocentius saith,
Quid turpius ebrioso
cui fator in ore, tremor
in corpore, qui promit
stulta, promit occulta,
cui mens alienatur, fa-
cies transformator;
nullum secretum ubi
regnat ebrietas & quid
non aliud designat ma-
lum; facundi calice,
quem non fecere deser-
tum.*

What

What is filthier
then a drunken man,
to whom there is stink
in the mouth, trem-
bling in the body;
which uttereth foolish
things, and revealeth
secret things; whose
minde is alienate,
and face transfor-
med. Whom have
not plentiful cuppes
made Eloquent and
talking?

When *Diogenes* saw
a House to bee sold,
whereof the owner was
given

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given to drinke, I
thought at the last,
quoth *Diogenes*, hee
would spue out a
whole house; *Sciebam*
inquit, quod domus tan-
dem evomeret.

C H A P.

CHAP. X.

*Let God bee thy protect-
or and director in all
thy Actions.*

NOw for the
world, I know
it too well to
perswade thee to dive
into the practises
thereof, rather stand
upon thine owne
guard against all that
tempt thee thereunto

or

or may praetise upon thee in thy Conscience thy reputation or thy Purse ; resolve that no man is wise or safe, but he that is honest. Serve God-let him bee the Author of all thy actions, commend all thy endeavours to him that must either wither or prosper them, please him with prayer, lest if he frowne, he confound all thy fortunes and labours
like

like drops of Raine on
the sandy ground, let
my experienced ad-
vice and fatherly in-
structions sinke deepe
into thy heart ; So
GOD direct thee in
all His wayes, and
fill thy heart with His
grace.

FIN IS.